In the Name of Allaah, the Most Merciful, the Bestower of Mercy

Al-Istiqaamah

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False Desires and its Evil Effects on Unity

Allaah - the Most High - said:

> **"And those who were given the Scripture (the Jews and the Christians) did not split-up except out of *baghee* (hatred and envy) between each other, after the knowledge had come to them."** [Soorah Aal-'lmraan 3:19].

Imaam as-Sa'dee (d.1376H)- *rahimahullaah* - said:
"This is why Allaah - the Most High - ordered the Muslims with *ijtimaa'* (collectiveness) in their Religion, and prohibited them from *tafarruq* (splitting-up). He informed them that they must not reject what Allaah revealed to them from the Book. Indeed the People of the Book (i.e. the jews and the Christians) did not split-up until after Allaah had revealed to them the Scripture, in which He ordered them with *ijtimaa'* (being unified). However, they did the opposite to what He ordered them with, due to mutual jealousy and hatred. So hatred and jealousy culminated in them having grudges and enmity between one another, they then fell into differing and splitting up. So - O Muslims - beware of doing the likes of this."1

Ibn Taymiyyah (d.728H) - *rahimahullaah* - said:
"Allaah explained that their splitting only occurred after the knowledge had come to them, and which showed them what they were commanded to do and to avoid. For Allaah does not leave people to stray, except after giving them guidance, until He explains to them what they were commanded to do. And He informed that the reason for their *tafarruq* (splitting) was due to *baghee* (mutual envy, jealousy, hatred) And *baghee* occurs due to either falling short of the truth, or transgressing the limits. It is due either to abandoning an obligation, or doing something prohibited. So know that this is what necessitates *tafarruq* (splitting)."2

THE ROOT OF CORRUPTION

Imaam Ibn al-Qayyim (d.751H) - *rahimahullaah* - said:
"It is upon the one who speaks in this matter, or any other matter, that he should only do so based upon knowledge and the truth; and that his objective should be sincerity to Allaah, to His Book, to His Messenger; and the giving of sincere advice to his Muslim brothers. But if he makes the truth accord with his own whims and desires, then this will corrupt and ruin the heart, the actions, and the state of affairs. Allaah - the Most High - said: **"And if the truth were to be in accordance with their desires, then indeed the heavens and the earth - and all that is therein - would be corrupted and ruined."** [Soorah al-Mu'minoon 23:71]. The Prophet *sallallaahu 'alayhi wa sallam* said: *"None of you truly believe until he makes his desires accord with what I have been sent with."*3 So *'ilm* (knowledge) and *'adl* (justice) are the root of every good, whereas *dhulm* (oppression) and *jahl* (ignorance) are the root of every evil. And Allaah - the Most High - sent His Messenger with the Guidance and the Religion of Truth, and He commanded the doing of justice between people and that none of them should follow their whims and desires. Allaah the Most High - said: **"So call to Islaam and stand firm, and do not follow their whims and desires, but say: I believe in whatever has been revealed by Allaah from the Book, and I have been commanded to do justice between you. Allaah is our Lord and your Lord, for us our deeds and for you your deeds. There is no dispute between us and you. Allaah will assemble us all, and to Him is the final return."** [Soorah ash-Shooraa 42:15]."4

A NECESSARY JIHAAD

Shaykhul-lslaam Ibn Taymiyyah - *rahimahullaah* - said:
"*Jihaad* against the *nafs* (soul) and its whims and desires is the foundation of *jihaad* against the unbelievers and the hypocrites. Indeed a person will not have the ability to wage *jihaad* against them, until he wages *jihaad* against his own soul and its whims and desires first."5

Shaykh al-Ghunaymaan - *hafidhahullaah* - said:
"It is obligatory upon all those who speak about an affair from the affairs of the Religion that they do so purely for Allaah's sake, sincerely for the truth. And that they overcome their soul and strive hard against following their whims and desires, not inclining towards worldly matters; such as love of being praised, seeking fame and reputation, gaining a large following, and other such matters. So the one who seeks to gain any of this, will gain only the vanities of this world."6

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1. *Tayseerul-Kareemur-Rahmaan* (p.701).
2. *Majmoo' Fataawaa* (1/14).
3. **Da'eef**: Related by Ibn Abee 'Aasim (no.15). It was declared weak by Al-Haafidh Ibn Rajab in *Jaami' ul-'Uloom wal-Hikam* (no.41).
4. *Madaarijus-Saalikeen* (3/532-533).
5. Related by Ibn al-Qayyim in *Dhammul-Hawaa wa Ittibaa'ihi* (p.28).
6. *Al-Hawaa wa Atharahu fil-Khilaaf* (p.20).

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